CHRISTIAN STEWARDSHIP

A MANUAL OF SUGGESTIONS
FOR
LEADERS OF DISCUSSION GROUPS
OR FOR
PUBLIC SPEAKERS

By
LAURA F. BOYER

THE NATIONAL COUNCIL
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A MANUAL OF SUGGESTIONS

FOR

LEADERS OF DISCUSSION GROUPS OR FOR PUBLIC SPEAKERS

THE accompanying book on Christian Stewardship has been compiled with three aims in view: first, for general reading; second, for public addresses; third, for discussion group work. The purpose is to get it into the circulatory system of the Church.

For Discussion Groups

The arrangement following is intended to aid discussion group leaders in presenting the subject to classes or groups of people. This contains the usual statement of problems and questions with a suggested outline for discussion on them. The leader should become familiar with the questions in advance of the group meeting in order to bring out the important points by free discussion.

Leaders of experience will notice that no aims are indicated except the one for the course. In place of these a problem question is given for each session. The aim of each session is to answer the problem question involved in the part of the textbook under discussion.

A summary can be made at the beginning of each session by asking the problem question and reviewing rapidly the points made in the discussion of the last meeting.

The use of a blackboard to record important points as they are contributed by the group, will help to make the impression lasting and form a helpful basis for discussion.

The prayers used herein are selected from the Book of Prayers published by the Diocese of Massachusetts, which may be procured from the Book Store, 281 Fourth Avenue, New York City. Paper, 50¢; cloth, $1.00.

For Open Forum Work

Another variation to which this material lends itself is the Open Forum method. This consists of a direct address followed by questions to be discussed on the basis of what has been said by the speaker. This is a combination of direct address with the discussion group method that may be found helpful where leaders are not prepared to handle discussion groups or where textbooks are not available.

For Public Speakers

The chapters have been analyzed and the most important points indicated. Speakers in preparing addresses may use these skeleton outlines, filling in the argument from the suggestions for discussion which follow.

The Aim

The purpose of the book is clearly outlined in the Introduction. The three general aims outlined there

might be summed up in one aim which everyone who uses this book, whether in discussion groups, open forums, or public addresses, should strive to reach, thus: To show that the Christian holds himself and his material possessions in Stewardship to be used for God, his Master.

A Bible Reading which will aid in keeping this purpose before the group is St. Luke XII:16-32. The leader might use this passage effectively by reading parts of it frequently as they apply, and keeping the attention of the group focused on it.

The Introduction as it appears in the textbook should not be used as a basis for discussion as it contains the conclusions to which the group should arrive at the close of their discussions on the whole subject of Stewardship. It is valuable for the guidance of leaders since it defines clearly the purpose of the book. Members of the group, however, should be led to arrive at these conclusions by their own mental processes.

The textbook should be divided for purposes of discussion in the following way:

First Meeting: Chapter I, *Bases of Stewardship.*

Second Meeting: Chapters II and III, *Motives.*

As these two chapters concern but one theme, they cannot be discussed separately if a logical conclusion is to be reached.

Third Meeting: Chapter IV, *The Stewardship of Wealth.*

Fourth Meeting: Chapter V, *The Stewardship of Life.*

If there is sufficient time, each of the motives outlined in Chapters II and III may be discussed in a separate session. This would make a course of seven sessions.

CHRISTIAN STEWARDSHIP

Chapter I—Bases of Stewardship

SUGGESTIONS FOR PUBLIC SPEAKERS

Analysis of Chapter

Aim: To show that Christian Stewardship involves responsibility for the distinctive purposes of Christ's Body, His Church.

I. Stewardship is the Administration of a Trust.

II. Every Person is a Steward.
   (a) Such trusts grow out of the very conditions of life. Illustrate by trusts involved in citizenship.
   (b) Individuals have no choice in regard to such trusts.
   (c) Everyone has certain trusts in ordinary life.

III. All of God's Children are His Stewards.
   (a) All of God's creation belongs to Him.
   (b) God the Father claims His children's help in working out His purposes.
   (c) God gives His children their place, name, task, and equipment to help them discharge their trust.
   (d) God entrusts them with a glorious Stewardship—to accomplish for Him the human part of His purpose.

IV. Christian Stewardship is a Supernatural, as well as a natural Responsibility.

(a) Christians are made members of Christ in Baptism.

(b) Every member of the Church shares every trust Christ committed to His Body, the Church.

(c) Obligation is transformed into privilege by love for Christ.

(d) Every possession and power of a Christian is an item of his trust to be administered according to the purposes of its endowment.

(e) Christian Stewardship elevates all life.

SUGGESTIONS FOR DISCUSSION GROUP LEADERS*

Assignment for Session I

Reference Reading: Chapter I, Bases of Stewardship.

Bible Reading: Colossians I:13-20 and II: 6-7.

Problems to be discussed in this session: What responsibilities are involved in membership in the Christian Church?

Questions

1. How would you define the term Stewardship?
2. How would you compare the responsibilities of an African savage living in a jungle hut with his family, with those of a typical Jewish American citizen who also has a family?
3. How does the fact that the Jew acknowledges God as the Creator affect his Stewardship?
4. What does Christian Baptism involve?

*NOTE: A preliminary meeting of the group for organization, distribution of the textbook, and giving out the assignment for the first session would be helpful.

Session I

BASES OF STEWARDSHIP

Open session with prayer:

Grant, O Lord, that to live in such glorious times may cleanse us from all pettiness and self-seeking: fill us with a gallant and undaunted spirit, that we may be diffusers of life, invigorating all we meet. *Amen.*

The Lord's Prayer.

Outline of Discussion

The first session is intended to stimulate interest in the subject and to make a point of contact between the leader and the group. The leader should first arrange for every member of the group to have a textbook; state definitely the time and place of meeting; appoint a secretary to keep the attendance and send notices or assignments to absent members, and make any other necessary arrangements.

Announce the subject of the course which is *Christian Stewardship.*

Ask the question:

1. How would you define the term Stewardship?

Ask what a steward meant in ancient times. Ask for references to stewards in the New Testament and discuss the meaning of the term. (See introduction to the textbook.)

Give a modern instance of Stewardship such as the trust officer of a bank who handles estates. Ask how

far such a steward does as he pleases with the money he handles. Compare a good steward with a bad steward in this connection.

Show Stewardship as the administration of a trust. Discuss in what way the steward's attitude affects his responsibility.

Read St. Luke XII:15-23 and ask the group to tell what they think its application is in our modern life.

Ask, for instance, what they think was the "certain rich man's" relation to God. What to his neighbor? Discuss this briefly. Then ask to whom he was responsible. What did he owe to God? What to his neighbor?

Ask: To how many people today are such trusts given? Are they limited to those whose office might be definitely called by the term "steward"?

2. How would you compare the responsibilities of an African savage living in a jungle hut with his family, with those of a typical Jewish American citizen who also has a family?

See Section one, Chapter I.

What responsibilities has the African savage? What the Jewish citizen? Put lists of their responsibilities on the blackboard and compare them.

Ask in what respects does the Stewardship of the African savage and that of the Jewish American citizen differ.

Ask to what the difference in their responsibilities are due. Note that these are caused by differences in environment.

Ask to what degree the responsibilities of a savage are personal. Corporate.

Ask in what respect both of these types of persons are stewards.

Refer again to the Bible Reading and ask in what way the "certain rich man" was a steward. Ask who made him a "steward." Show that the very conditions of life were responsible. His choice did not affect his natural responsibilities.

Ask in what way the modern business man is a steward. See if the group can think of anyone who escapes Stewardship as used in this sense, the administration of a trust. Use as examples a child, a mother, etc.

3. How does the fact that the Jew acknowledges God as the Creator, affect his Stewardship?

See Section two, Chapter I.

Ask whether such a belief would naturally increase or decrease his responsibilities. Show that it would increase them because God then becomes a moral being to Whom he is personally responsible. A steward holds in trust that which his master gives him.

Ask what God gives us, and put a list on the board. Show the increase of responsibilities—to render to God that which is God's.

Illustrate by tracing the title of a piece of ground. Every person who owned it secured it from someone else either by gift, purchase, fraud or violence. Where did the first title come from? Read Deuteronomy VIII:17-18 and Leviticus XXV:23.

What was the idea back of the Jewish system of tithing? Read Leviticus XXVII:30.

Ask, how does a belief in God make a definite task of Stewardship? Ask, what does God expect of His children? What great trust did He give to the children of Israel? What equipment did He give them to help them discharge their trust? Did their attitude toward their trust affect their responsibility?

Because the Jews failed in their trust, has God given up His purpose? What does He expect of His children today? Show that God's purpose is fixed and that belief in Him involves responsibility for the accomplishment of His purpose.

Ask the question, suppose that the Jew should become a Christian, how would it affect his Stewardship?

4. What does Christian Baptism involve?

See Section three, Chapter I.

Ask what Baptism involves in the way of belief. Compare the belief of a Jew with that of a Christian. In what respects are they similar? In what respects do they differ?

Ask how belief in Jesus Christ as the full revelation of the Person, Will and Love of God affects Stewardship. Show that this faith involves a responsibility to follow Christ.

Ask what Baptism involves in the way of Stewardship.

Ask to whom Christ entrusted His Mission. Illustrate by Bible passages.

Ask, what is His Mission? Illustrate by Bible passages.

Ask what one becomes by Baptism. Illustrate from

the Church Catechism. Show that we are associates of Christ in His great purpose.

Ask how far one's attitude toward his responsibility affects his responsibility. Refer to the discussion of this point under questions one, two and three. Show that Christian Stewardship is naturally involved in Baptism. It is not a matter of choice.

Ask how Christian Stewardship is expressed. Show that Christian Stewardship is a life of love. Once the Kingdom of God is made the central purpose of an individual's life then all his relationships are governed by God's Spirit. It is by this Spirit that the world will be won and God's purpose fulfilled.

Announce that the discussion for the next session will be on the motives underlying Christian Stewardship.

Give out the questions for Session II.

Read Colossians I:3-20 and II:6-7.

Close with Prayer for Confidence, by Bishop Westcott:

O Lord God, in Whom we live and move and have our being, open our eyes that we may behold Thy Fatherly presence ever about us. Draw our hearts to Thee with the power of Thy love. Teach us to be anxious for nothing, and when we have done what Thou has given us to do, help us, O God our Saviour, to leave the issue to Thy wisdom. Take from us all doubt and mistrust. Lift our thoughts up to Thee, and make us to know that all things are possible to us through Thy Son our Redeemer. *Amen.*

CHRISTIAN STEWARDSHIP

Chapters II and III—Motives

SUGGESTIONS FOR PUBLIC SPEAKERS

In case speakers find more material in the following than can be covered by one address, it is suggested that such a division be made as will bring the address within reasonable limits.

If a series of addresses are possible the four suggested motives will offer sufficient material for four addresses.

Analysis of Chapters

Aim: To show that love is the highest motive underlying Christian Stewardship.

Chapter II

I. Motives for Christian Stewardship are in accord with the highest human motives.

II. The Motive of Self-interest.

(a) Individual well-being depends on the welfare of all.

(b) The Christian steward profits by a life of Stewardship, for Christ promises reward not only in spiritual but in material satisfactions.

(c) Rewards of Christian Stewardship.

1. Community is made safer for the

bringing up of children by the Christian steward's interest in public affairs.

2. Juvenile crime is checked by religious education.
3. Peace is established by a spirit of brotherhood.
4. Commercial wealth is increased by Christian Missions.
5. National health is promoted by teaching the principles of health and hygiene in Christian Missions.

III. The Motive of Duty.

(a) Duty is the benignant promoter of spiritual power.

(b) The Christian steward holds in trust for God his time, talents and money.

(c) Christians are members of Christ's Body by Baptism.

(d) To render to others what one has that belongs to others is simple justice.

(e) Christians hold in trust for those who do not have them the following:

1. Education.
2. Decent living conditions.
3. A chance to make life happy and productive.
4. The Gospel of Christ.

(f) The duty of a Christian is to consider everything he has or is in relation to Jesus Christ.

IV. The Motive of Self-respect.

(a) Self-respect depends on the consciousness of living true to lofty convictions of faith, duty, honor and trust.

(b) The pavement of Self-respect is Sincerity.

(c) Christians are sincere and stand in right relation to the Holy Sacrifice only as they use their powers for the Kingdom; as they are Christian stewards.

(d) The Church claims she is the steward who holds in trust for the world the Bread of Life, the key to universal peace, the Kingdom of God.

(e) The world demands sincerity of the Church.

(f) The sincerity of the Church depends on the sincerity of its members.

(g) Christian stewards must give love and sympathy to the world commensurate with the claims of the Church.

(h) The value of a life is the measure of its service to society.

(i) The value of a parish depends on the part it plays in advancing the Kingdom.

(j) Self-respect will be developed in individual Christians, in parishes, and in the corporate Body of the Church in proportion as their value is shown

in what they give to the world, not by what they have.

V. The Motive of Love.

(a) If the Christian loves, his life becomes an expression of Christ's life.

(b) Our Lord used the gifts of God as they were intended to be used.

His Stewardship was rooted in love.

He is the faithful steward who expresses the Father's love to men.

He commands His followers to love God and to love man.

(c) Christians have a dual relationship. The worship of God is equally important with the service of man.

(d) The general program of the Church presents an objective for the love of Christian stewards.

It relates gifts to needs.

The Church lives only to make the Kingdom of God a reality to the world.

(e) Love is the all-sufficient motive for the life of Stewardship.

SUGGESTIONS FOR DISCUSSION GROUP LEADERS

Assignment for Session II

Reference Reading: Chapters II and III, Motives.

Bible Reading: I Corinthians XIII.

Problem to be discussed in this session: What is the highest motive underlying Christian Stewardship?

Questions

1. How does a life of Christian Stewardship run counter to our established habits of thought and action?
2. What motives control the nobler actions of men?
3. How do these motives affect the life of a Christian?
4. What motive would you expect to find underlying the life of the most perfect Christian steward you know?

Session II

MOTIVES

Outline of Discussion

Open the session with prayer:

O, Lord, open Thou our eyes that we may see the vision of Thy Kingdom here upon earth; speak to us that we may hear Thy call above the voices of the world; open Thou our lips that we may show forth Thy praise; grant us grace to rise up and follow Thee, our Blest Redeemer, who gave Thy life that all the world might look to Thee and be saved. *Amen.*

Review the last session by asking the problem question for Session I. What responsibilities are involved in membership in the Christian Church? And bring out by rapid discussion the main points involved in the answer.

Ask the group if Baptism involves the responsibilities of Stewardship, why then are not all baptized persons Christian stewards? Develop this thought by the question:

1. How does a life of Christian Stewardship run counter to our established habits of thought and action?

Ask what are our established habits of thought in regard to our lives? In regard to our possessions? See page 29 of textbook.

Ask how thought affects action. See Pastoral Letter of the House of Bishops A. D. 1922. "The way

in which men and women behave depends largely on what they accept and believe."

Discuss this point. Ask what is necessary to rouse people to action? Illustrate by the methods of great military leaders, or any leaders of great causes; suffrage, prohibition, child labor legislation, etc.

Show that effort is directed toward arousing the will by appeals to the emotions rather than to the intellect by arguments which leave the will cold and unresponsive.

Ask from what point of view a study of motives is valuable in a discussion of Stewardship?

Show how established habits of thought become motives for action. Illustrate by the selfish child, the greedy materialist, etc. Compare the influence of thought on action in the story of the rich man, St. Luke XII:16-19.

Discuss this principle in regard to a life of Stewardship.

Show that we must look to motives to overcome our customary habits of thought and strengthen or supply those in harmony with the Christian profession.

Discuss in what ways the motives underlying Christian Stewardship are similar to the motives that ordinarily control the nobler actions of men.

2. What motives control the nobler actions of men?

Allow free discussion on this point. Make a list on the blackboard of the motives contributed by the group.

If discussion is slow, use illustrations such as: What motives underlie the action of a mother who

goes into a burning building to save her child? What, a wealthy business man who liquidates the debt of a poor widow? What, a rich woman who lives in simplicity and gives her money to the poor? What, a young man who postpones his marriage in order that he may care for his aged parents? What, a citizen who interests himself in the public affairs of his community?

Note especially the four chief motives as given in the textbook. Sum up other motives that may be given under these four headings.

Ask the question:

3. How do these motives affect the life of a Christian?

Show these motives as underlying the life of a Christian steward. See Chapter II.

Discuss them one by one.

A. How does the motive of self-interest affect the life of a Christian? See Section one, Chapter II.

Compare self-interest with selfishness and show the difference.

Compare the well-being of the individual, with the well-being of the community; of the world. Show the relation between them.

Discuss Christ's promise of material reward. See St. Luke XII:29-31.

Make a list on the blackboard of the rewards of Christian Stewardship. Encourage the group to add to the list in the textbook. Emphasize the points by using the illustrations in the textbook.

Show that self-interest is not a low motive when combined with Christianity. Emphasize the fact that rewards for self are incidental and not the main reason for activity. See St. Luke XII:31. Note that the chief object of pursuit is the Kingdom.

Ask the question:

B. How does the motive of duty affect the life of a Christian?

See Section two, Chapter II.

Ask, what is the duty of a Christian? Refer to the discussion on the responsibilities of Christian Baptism. Session 1, question 4.

Ask what we hold in trust for others as Christian stewards. Make a list on the board. Encourage the members to add to the list given in the textbook.

Ask what is the duty of one who holds anything in trust for someone else. Show that there can be no question about his duty to pass it along.

Discuss justice in this connection.

Ask why there was no room in the school for the Indian girl. See textbook. Who had neglected his duty?

Ask what influence the acceptance of duty as a motive has on the life of a Christian. Refer to the quotation from Livingstone in the textbook. Ask the group to recall how his acceptance of his Christian duty influenced his life. Show duty as the promoter of spiritual power.

Ask the question:

C. How does the motive of self-respect influence the life of a Christian. See Section three, Chapter III.

Ask on what basis one has self-respect. Distinguish between self-respect and pride. Show that self-respect depends on the consciousness of trying to live true to the best one knows. Pride is concerned more with what one has than with what one is.

Discuss the verdict of the world on people who boast loudly but do not live up to their stated convictions.

Ask what criticisms members of the group have heard of Christians. Recall current criticisms as for instance, a man may go to Church regularly and yet be dishonest in business; that a woman may be identified with the Church and yet lead an utterly selfish life. Ask on what basis these criticisms are made. Ask what the outsider demands of Christians.

Ask what criticisms members of the group have heard about the Church. Recall current criticisms that the Church does not live up to her claims.

Ask what claims the Church makes.

Ask what the world demands of her.

Show that the world demands sincerity both in individuals and in the Church.

Ask how the world judges the value of a life.

Ask how the world judges the value of a parish.

Ask how the world judges the value of a Church.

Show that life is worth only what it produces.

Ask how self-respect as a dominating motive would influence the life of a Christian. Show that a self-respecting Christian would live up to his profession. Recall what is his Christian profession. Session I, question 4.

Ask how this would affect the attitude of the outsider toward the Church.

Show that if individual Christians live up to their profession, then the Church will make good her claims in the eyes of the world. The Stewardship of the Church is simply the corporate expression of individual Stewardship.

Ask the question:

D. How does the motive of love influence the life of a Christian?

Ask how the motive of love is expressed in everyday life. Illustrate by the love of a mother for her child; of friend for friend, etc.

Show that love demands an objective.

Ask what is the objective of the Christian Church. Show that the Church exists only to make the Kingdom of God a reality.

Ask by what means the Episcopal Church is trying to reach her objective. Outline the *General Program of the Church.*

Discuss the attitude toward the Program of a Christian actuated by love.

Ask what would such a Christian read into the Program. Make a list on the board. Show how the Program relates gifts to the needs of the world. Make the Program a living thing.

Show that love would interpret the Program not as a list of what we owe but as an expression of the love of God for men through His faithful stewards.

Ask which of these motives will lead most surely to a life of Stewardship.

4. What motive would you expect to find underlying the life of the most perfect Christian steward you know?

Ask who is the most perfect Christian steward, the group can name.

Refer to the life of our Lord and recall the way in which He used the gifts of God. Analyze His motives and try to see what made His Stewardship so perfect.

Compare the life of a steward of today, and analyze his motives. Let the group name someone whom they think today follows His Master in the paths of Christian Stewardship.

Show that love instinctively thinks and acts lovingly and "is Jesus" to the world. Recall the discussion of the influence of thought on action in question 1.

Love instantly responds to the needs of others. The whole of the life of a Christian steward actuated by love becomes an expression of Christ's life.

Give assignments for Session III.

Read I Corinthians XIII.

Close with prayer for the wonder of the Divine Love:

Fill us, we beseech Thee, Lord Jesus, with the wonder of Thy Love, that we may adore Thee in all things, prefer Thee to all things, trust Thee with all things, thank Thee for all things, and so lose ourselves in love of Thee that we may enter this day into Thy Kingdom, there to abide with Thee forever. *Amen.*

CHRISTIAN STEWARDSHIP

Chapter IV—The Stewardship of Wealth

SUGGESTIONS FOR PUBLIC SPEAKERS

Analysis of Chapter

Aim: To show that the Christian profession demands that Christians devote a definite proportion of their wealth to spread the Gospel of Christ.

I. A man's money is generally assumed to be his own to do with as he pleases.

(a) Money seems to exist independently of the use made of it.

(b) The Rich Man of the parable (St. Luke XII:15-21) was called a fool by God because he assumed this and so put his possessions ahead of his social responsibilities.

II. Wealth is a reality only when used to express faith, hope, love, etc., which are the great realities.

(a) The Stewardship of wealth consists in thinking of it in relation to social needs.

(b) The Christian steward regards wealth as a power with which to enrich life.

III. Money is composed of life itself.

(a) Money is the measure of wealth; wealth is surplus labor; money is therefore the measure of labor and is actually the individual's time, thought and skill.

(b) If one uses it all for oneself, then so much life has gone into eternity leaving no mark.

(c) If one uses it to touch human needs, money becomes a spiritual thing.

(d) If one gives money to the Church one puts a fragment of one's life into God's hands to bless and break and give to the multitude.

IV. Christians should give to God a self-assessed proportion of their total income.

(a) The Church asks not for the possessions of her members but for them themselves.

(b) The amount given to God by Christians must be determined by Christian standards.

(c) A Christian's pledge of money for the Church should be the "Amen" of his prayer for "Thy Kingdom Come."

Concrete Suggestion: Christians may deposit 10 per cent of all they receive in salary, coupons, and dividends in a special trust fund and draw on this account for local and general Church pledges, or special charity.

SUGGESTIONS FOR DISCUSSION GROUP LEADERS

Assignment for Session III

Reference Reading: Chapter IV, The Stewardship of Wealth.

Bible Reading: St. Matthew VI:19-24.

Problem to be discussed in this session: What is the Christian attitude toward wealth?

Questions

1. How does the attitude of a Christian steward toward wealth differ from that of the average man?
2. When has money real value?
3. How can a Christian determine how much money to give to religious and charitable purposes?

Session III

THE STEWARDSHIP OF WEALTH

Outline of Discussion

Open the session with prayer:

O God, Who has taught us to trust in Thee as our loving Father; open our hearts to share that most daring faith which Thou hast revealed to Thy servants in all ages, till the littleness of our knowledge is lost in the greatness of Thy love; through Jesus Christ our Lord. *Amen.*

Review the last session by asking the problem question for Session II: What is the highest motive underlying Christian Stewardship, and bring out by rapid discussion the main points involved in the answer.

Recall the fact that the motives discussed in the last session did affect the lives of Christians. See question 3, Session II.

Ask how the sense of Stewardship inspired by these motives would affect the Christian's attitude toward his possessions; his wealth.

1. How does the attitude of a Christian steward toward wealth differ from that of the average man?

Ask what is the attitude of the average man toward his possessions. Encourage the class to suggest illustrations. Use, for example, the "self-made man" so-

called. Ask how he regards his possessions. His boast is of course that they belong to him since he had produced them himself.

Compare the attitude toward the possession of time, knowledge, etc.

Show that the average man regards money as an actual thing in itself to the accumulation of which one might worthily devote one's life.

Recall the Rich Man in St. Luke XII:15-21. Ask why God called this man foolish. Lead the group to analyze the Rich Man's thinking and show where he was wrong. See textbook, Chapter IV.

Compare the attitude of the Rich Man with that of the average man of today. Bring out the points of similarity.

Ask how the attitude of a Christian steward differs from that of these two examples.

Recall the discussion of motives and their effect on the life of a Christian. See Session II.

Recall that a Christian actuated by the motive of love instinctively responds to the needs of others.

Ask how this would affect his attitude toward money.

Show that a Christian steward would think of wealth in relation to human needs and use it as a power with which to enrich life.

Make a sharp contrast between this attitude and the attitude of a man who regards his wealth as his own to do with as he pleases. Show that the chief difference is in the attitude toward one's social responsibilities.

Lead the group to form their own conclusions as to which attitude makes money more worth working for.

2. When has money real value?

Ask the group what money is. Show that money is the measure of labor. Illustrate by the use of mediums of exchange in primitive tribes. Until a certain stage of civilization is reached when men exchange with each other the results of their labor, there is no money medium. Illustrate by the salary of any man or woman. Show that the money is really the time, and thought, and skill of the individual who receives it in wages. In itself it has no existence.

Ask when money becomes valuable.

Ask whether the money lying in a miser's cellar while he suffers from want and discomfort has any value. Show that money has no value in itself but becomes valuable only as it is used.

Ask what uses would give it a real value. Suppose for instance that it is used solely for one's own pleasure, where would its value lie? If money is personality, then part of one's life under these conditions has gone into eternity leaving no mark.

Suppose it is used in promoting business enterprises which serve our civilization, doubling and trebling itself in quantity. Show that with the passing of our civilization money so invested ceases to exist. Ask what would give money a real and permanent value.

Compare with these uses the use of money in supplying human needs. Show that money thus used

becomes permanent because it produces realities, because it is transformed into human life.

Ask the group to suggest realities in life. Encourage them to add to the list in the textbook which gives faith, hope, love, beauty, etc. Show by concrete examples how money can produce these qualities.

Show the transformation of wealth into spiritual power such as education for the ignorant; health for the sick; power for the weak and helpless, etc.

Show that these are lasting and permanent and that therefore money used for them attains a real value.

Make this point clear by putting on the board a parallel list of things money produces which are not permanent such as jewels, amusements, food, railroads, etc.

Show that money invested in human need is money given to God in Jesus' name who said "Inasmuch." It is putting part of one's life into God's hands. It has a real and permanent value.

Ask whether one would naturally expect the money of a Christian to have a real value or not. Recall the discussion of the responsibilities of Christian Baptism. See Session I.

Show that Christian Stewardship involves the Stewardship of wealth.

Ask how a Christian could determine what he should give in this way to God.

3. How can a Christian determine how much money to give to religious and charitable purposes?

For the answer to this question see the textbook where it is fully developed.

Discuss the importance of each Christian setting aside some definite sum of money for these purposes. Recall the fact that even a sincere Christian may become careless.

Ask the group to discuss the concrete suggestions mentioned in the textbook.

Show that a Christian Steward is not governed by law but by love. See Session II. If he loves God and prays for the Kingdom, a Christian will almost instinctively give a just proportion of his income for the accomplishment of God's purpose for the world. It is a matter between himself and God.

The important point is that he shall recognize the responsibilities of his Christian Stewardship. The amount of money he should give to religious and charitable purposes can then safely be left to his own conscience.

Give out the questions for Session IV.

Read St. Matthew VI:19-24.

Close with prayer for Loyalty to the Highest:

Lord of truth and purity, we beseech Thee to build up in us Thine own nature, found our souls upon the rock, that we may be content with no transient happiness bought at the cost of compromise and unfaithfulness. Teach us the bitterness of forsaking noble ideals; teach us the glory and warmth of the loneliness and pain that come from fearless following of the highest that we know. Give us Thine own vision of the eternal values, Thine own resolute disregard to the second best, Thine own unflinching loyalty to duty and honor. *Amen.*

CHRISTIAN STEWARDSHIP

Chapter V—The Stewardship of Life

SUGGESTIONS FOR PUBLIC SPEAKERS

Analysis of Chapter

Aim: To show that life is a trust which Christians must administer as Christian stewards.

I. Conscience is the guide to the moral decisions in the rectitude of which the nobility of life consists.
   (a) Conscience must be trained to make right moral decisions.
   (b) The decisions of Christians are judged by the standards of Jesus Christ.
   (c) Christians must have systematic contact with God in order to uphold these standards.
   (d) Christians must gain this contact by going to Church and by private devotions.

II. Stewardship of life imposes an obligation to know facts about the Church's task.
   (a) Right judgments depend on a knowledge of facts.
   (b) Christians must know the facts about the Church's program on which the call to co-operation is based.

(c) The great trust of life cannot be administered justly without a knowledge of what ought to be believed and done.

III. Christians hold in Stewardship their time which is the measure of opportunity.

(a) Time is limited.

(b) Tremendous issues are involved in the completion of the plan of Jesus for the world.

(c) "Time killed" is opportunity lost and someone's chance for a Christian life killed.

(d) Time employed in earning a living must also contribute to the coming of the Kingdom.

(e) The Stewardship of life does not exclude joy.

(f) A Christian steward by his radiant life should win others to Christ the source of his happiness.

(g) Christians should adopt a program for the use of their time which will give the Church's program its rightful place.

"But seek ye first the Kingdom of God * * * and all these things shall be added unto you."

SUGGESTIONS FOR DISCUSSION GROUP LEADERS

Session IV

Reference Reading: Chapter V, The Stewardship of Life.

Bible Reading: St. Luke XII:16-32.

Problem to be discussed in this session: What does Christian Stewardship involve?

Questions

1. How would you compare the obligation of a Christian steward in regard to his wealth with his obligation in regard to his time?
2. What constitutes the call to a life of Stewardship?
3. How may a Christian be helped to lead a life of Stewardship?
4. What is the life purpose of a Christian steward?

Session IV

THE STEWARDSHIP OF LIFE

Outline for Discussion

Open the session with prayer:

Almighty Father, Thou lover of the sons of men; write deep in our hearts the sufferings and needs of many souls and their longing for Thee. Make us eyes to the blind, and feet to the lame, and as the shadow of a great rock to those who are wearied by the burden and heat of the day. And grant that having served Thee faithfully in our generation here below, we may find our perfect consummation and joy in serving Thee in those broader fields of life into which it may please Thee to call us at the last. *Amen.*

Review the last session by asking the problem question for Session III: What is the Christian attitude toward wealth? And bring out by rapid discussion the main points involved in the answer.

Ask the question:

1. How would you compare the obligation of a Christian steward in regard to his wealth with his obligation in regard to his time?

Ask how the group would compare the value of wealth with the value of time. Recall the discussion on the subject of What is money? Session III, question 2.

Ask the question, What is time? Show that time is opportunity.

Compare this with money and show that time is the measure of opportunity as money is the measure of wealth. Discuss this point and put on the board a list of opportunities offered by time. Let the group suggest this list. It may include time as the opportunity for acquiring wealth, for earning a living, for enjoying oneself, for helping a neighbor, for ministering to human need, etc.

Ask what it means then if time is wasted. Show that some opportunity is wasted.

Ask how a lost opportunity caused by the wasting of time can be regained. Show that time differs from other endowments in that it is limited. Time once passed is gone forever.

Recall the obligation of a Christian in regard to his money as discussed in Session III.

Ask for what purpose a Christian holds his time in trust. Show that Jesus has a Program for Christians and discuss what it is. See Session II, question 3.

Ask what this Program involves for the world. Show the necessity for its completion. See the textbook, Chapter V, section three, "The Trust of 'Time.'"

Ask what effect the wasting of time has on the completion of this Program. Show that time wasted is not really time killed but someone's chance for Christian life killed.

Compare the obligations in regard to wealth and time and show that they are equally compelling.

Ask how much time it is possible for a Christian to devote to a life of Stewardship.

Recall the pressure of our modern busy life. Ask how much leisure time the majority of people have. Ask the group to recall anyone they know, not incapacitated by mental or physical disability, who is obliged to devise means for the killing of time.

Ask if any of the group find themselves making plans to kill time. If there are any such, refer to the preceding discussion and show that they are really killing opportunity. Recall what delay in the completion of the Program of Jesus means to the world. Try to make them resolve no longer to kill time but to use it to the full.

In the majority of groups, however, there will be no such person, nor will they know of anyone who has time to kill. To make this clear draw a distinction between time deliberately set aside for recreation and time killed.

Ask whether the group thinks that a Christian steward may legitimately set aside time for recreation. Show that a life of Stewardship is not exclusive but inclusive of joy.

Ask how the time spent in recreation may be used to complete the Program of Jesus. Discuss with the group the difference between wholesome and unwholesome recreation. Show the attractive power of enthusiasm and joy. Recall that the early Christians were spoken of as being full of joy. Recall the promise of our Lord that their joy should be full and that their joy no man could take from them.

Recall the busy life of most people today and ask how the life of Stewardship could be consistent with the necessity for earning a living. Show that many industries contribute to human need and so help bring in the Kingdom. List such industries on the blackboard as they are suggested by the group.

Show that life is one and cannot be separated into two parts—earning a living and being a steward. A Christian holds all his time in trust as a steward.

Show that our attitude in regard to our work transforms what might otherwise be drudgery into a life of conscious Stewardship. See the story of the miner in the textbook, page 100.

Ask how busy Christians may, rushed as they are, be sure of being faithful stewards of time.

Read or tell the plan of Miss Blank from the textbook, page 102, and ask the group to discuss it.

Analyze the plan and show its strong points. Note that Miss Blank was a very busy woman but that she definitely set aside a part of her time for definite work for the Kingdom and for recreation. Discuss what this plan would involve in the way of self-sacrifice. Suppose that a party should be given on the day set aside for Church work; suppose that the evening designated for special work should find one very tired from business. Ask the group to say which could legitimately be given up, the party or the Church work; the lazy evening at home or the special class.

Discuss what a Christian steward would do if none of the Church organizations for work seemed interesting enough or useful enough to join. See textbook.

Discuss the possibility with this group of following Miss Blank's plan.

Show that any such program must give the Church's Task the first place.

Ask for how many Christians such a plan might be necessary. How many are Christian stewards?

2. What constitutes the call to a life of Stewardship?

Review Session II rapidly and show the motives underlying Stewardship. Love for God constitutes a compelling call to Stewardship.

Review Session I rapidly and recall that in the cases of the African savage, the Jew, and the Christian, their attitudes toward their responsibilities did not lessen them. The responsibilities were natural results of their lives and remained the same whether they accepted them or not.

Recall that the call to a life of Stewardship is naturally involved in Christian Baptism and so is compelling on all.

Let the group enumerate some of the difficulties in the life of a Christian steward as discussed in Session III and question 1 of Session IV.

Ask the question:

3. How may a Christian be helped to lead a life of Stewardship?

See the textbook Chapter V, sections one and two.

Ask for what reasons we need help.

Ask how often Miss Blank (see question 1) would probably have to make a choice between self-indulgence and the service which she had planned for herself in her Program. Use as an illustration anyone

who determines to live a better life. Ask, for instance, why the breaking of New Year's resolutions has become proverbial. Show that life constantly presents choices for the individual to make.

Discuss how these choices affect life. Use, as illustration of a bad choice, a drunkard who can never refuse a drink though he make resolution after resolution; of a good choice, a man who refuses a bribe offered to induce him to cease his activity in behalf of better social conditions. Show that the degradation of life is caused by the weakness or unrighteousness of moral decisions and the nobility of life by their rectitude. Christians need help to make right decisions. Show how attitudes and therefore decisions change. See the textbook.

Ask what standards Christians have for making their decisions. Can they accept the changing standards of the day? Surely they have the standards of Jesus Christ.

How may they be helped to hold to these standards? See the textbook.

1. By going to Church.

Discuss what is the purpose for which one goes to Church. Is it to enjoy good music? To find intellectual pleasure in a fine sermon? If one received nothing more than these, how could Church going help one to live a life of Stewardship? Discuss the service of the Church and show how we may derive help toward making right decisions. See textbook Chapter V, section 1.

2. By private devotions.

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The value of this means of help is obvious. Discuss with the group how they may fit private devotions into their busy lives.

3. By a knowledge of the Church's task.

Discuss the relation of knowledge to interest. Ask on what as a rule do people base their judgments in business affairs? In matters relating to their friends? Surely it is on a basis of facts. See textbook Chapter V, section two.

Discuss how knowledge would help to lead lives of Stewardship.

Ask what kind of knowledge would be necessary. See the textbook.

Ask why the Church's task is suffering for lack of men and money. Make a test of the group and find out how much they know of the work the Church is undertaking as outlined in the *General Church Program for* 1923-1925. Make the point clear that indifference is the natural result of ignorance. Recall the proverb "What you don't know doesn't hurt you," and apply its significance to the task of the Church. "What one is not up on, he is usually down on."

Ask how this ignorance in the Church may be overcome. Note the agencies in the textbook.

Sum up the questions and write the main helps for a life of Stewardship on the blackboard. Encourage the group to suggest other helps not given in the textbook.

Lead the group to face in the final question the whole subject of Stewardship. Ask the question:

4. What is the life purpose of a Christian steward?

Ask what may justly be expected of a Christian steward. See textbook, Introduction.

Recall the discussion of the influence of thought on action, Session II, question 1.

A Christian steward must then believe that one is His Master, even Christ.

Recall the discussion of the relation between knowledge and interest, Session IV, question 3.

A Christian steward must then *know* what a Christian ought to know and believe and do.

Recall the discussion of Sincerity, Session II, question 3.

A Christian steward must then *be* Jesus to the world.

Illustrate these points in any way the leader may think valuable.

Ask what is the ideal of a Christian steward for himself. Show that he naturally seeks first the Kingdom.

Ask how this affects his attitude toward himself and his possessions. Show that he regards himself and his possessions as a trust to be used for the accomplishment of the purpose of His Master.

Read St. Luke XII:15-32.

Close with prayer:

O Lord, infinite in mercy, and Whose goodness is everlasting; hear our prayer, and turn us away from all that can separate us from Thee, and make us to love that which tends to draw us unto Thee. So rule our hearts that we may seek and long for and possess Thee only. Be it our pain to lose Thee, and

our only gain to love Thee more and more. Raise our desires and hopes, our whole powers and life unto Thy holy and loving service. Bestow upon us that which Thou seest us to need, and fit us to receive the good which Thou desirest to give. O Thou Who alone art our Life, our Light and our Salvation. Through Jesus Christ our Lord. *Amen.*

O Lord Jesus Christ, Who art the Way, the Truth, and the Life, we pray Thee suffer us not to stray from Thee, Who art the Way, nor to distrust Thee, who art the Truth, nor to rest in any other thing than Thee, Who art the Life. Teach us, by Thy Holy Spirit, what to believe, what to do, and wherein to take our rest. *Amen.*

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